



cumorah's southern messenger

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CUMORAH'S SOUTHERN MESSENGER

JUNE, 1964

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honour thy father

NEPHI, in beginning his ancient and valuable history, pays tribute in his opening sentence to his father and mother as having provided the means of his gaining the benefits of a good life. Here he was following the example of many of the prophets of old, including Isalah, Jeremiah, Hosea, Jonah, and many others, and which tradition was to be carried on later by such men as Zechariah and Nehemiah. All these great men of God were simply following in turn the injunction given by the Lord himself in the decalogue: honour thy father and thy mother. Those of us alive today and who have the full light and love of the Gospel, ought also to have this standard of respect and honour burning in our bosoms.

It was Christ himself who stated that loving and honouring our Father in Heaven was above everything else. God is, in every sense of the word, the Father of our spirits. Through Him we were born, in His image we were made. And it shall be to Him, our Father, that we return. He is the cause of our being, the means of our sustenance, and the goal of our future. He is our standard of perfection, our example of infinite love, and our Motivator to all that is good or virtuous or praiseworthy. Through Him comes our every blessing and every hope for the life to come. Truly, "it is He who hath made us, and not we ourselves". To Him is due all measure of reverence and honour, all love and devotion. To Him we should turn our eyes and devote our hearts.

But there is another father that we should respect as well. He is the man to whom God gave the single honour of being the first man upon the earth, the man who was wed by God himself and who

communed with Him: our forefather, Adam. Standing as he does at the beginning of the human race and being the fountain from which has sprung all of mankind, Adam may rightly be called the father of the species, the father of every generation. The Christian world today does not seem to recognise the fact that the great Fifth Comamndment applies with equal force to the first parents of the human race. The fiat to honour our father and mother has largely been ignored as the world teaches that they were sinners of the first order and are worthy only of our contempt. "Because of them", the world mourns, "we must suffer death and pain". Here we can only recall the judgment pronounced by Christ when another was arraigned: "he that is without sin, let him cast the first stone". Adam and Eve did sin; but so do we. We know of only one sin committed by these, our first parents; but each of us knows of many sins which we have ourselves committed. Therefore, honour thy father and thy mother. Had they not transgressed the law, they would have had no issue, nor any knowledge of good and evil. They would not have had the joy of redemption or of eternal life (see Moses 5:10-11). Thus we should rejoice with them over the plan of life provided by God and followed by Adam and Eve, our honourable parents who spoke with God.

Now it is with deep respect and love that I turn my attention to our immediate fathers. We often hear children talking of their fathers, perhaps saying to a playmate, "My father can lick your father!" or maybe apologising to a neighbour for breaking his window and adding, "My father can

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MISSION NEWS

SECOND COUNSELLOR APPOINTED

ELDER Charles Taylor Whittaker was appointed and sustained as Second Counsellor in the South African Mission Presidency on May 7, 1964. In this calling he succeeds President Reese Kent Parker, who served from October 20, 1963 to his release on February 7, 1964.

President Whittaker is from Circleville, Utah, where he was active in Priesthood Quorum affairs, as well as in M.I.A. activities. Having arrived in South Africa in November 1962, he immediately won the love and admiration of all with whom he came in contact. After working in Vereeniging, Klerksdorp and Kensington, he then served as the Supervising Elder of the East Rand District, and has inspired the entire mission through his efforts as a Travelling Elder. Now, as our Second Counsellor, his spirit will continue to put a spark of life into missionaries, members, and investigators alike.

His knowledge of the Gospel and his love for the people qualify him eminently, while his humble and prayerful attitude make him an ideal instrument in the hands of the Lord. Knowing that his quiet but inexhaustible energies and enthusiasm will carry him through the work which lies ahead, it is with real determination to help and with love in our hearts that we of the South African Mission sustain our new Second Counsellor, President Charles Taylor Whittaker.

PRESENT MISSION STATUS

At present there are twelve chapels in the South African Mission, with another four in process of construction and three more in the planning stage. There are nineteen independent branches and some four dependent branches and Sunday School groups. Total membership in the mission is approximately 4800 — a number which is being constantly increased by the labours of seventy missionaries. These missionaries, working in teams of two, contact on the average 370 homes per month, or a total of approximately 25,900 homes each month in all. They receive no remuneration for these labours, but spend on the average 55 Rand (or 75 dollars) from their own funds each month. Almost 42% of the men of the Church hold the Priesthood, so that none of the Branches need look far for the authority to act in the name of the Lord. Largest of the Branches is Ramah in Johannesburg, which has over 20% of the entire Church membership in South Africa. Oldest of the Branches is Mowbray in Cape Town, where Elders began working clear back in 1850. The history of the South African Mission (a brief resumé of which appeared in the January, 1964, issue of Cumorah's Southern Messenger) is interesting material, studded with struggles, conversions, growth, and depletions as the members yield to a strong desire to affiliate with the Saints overseas. But those who might feel that the Church in South Africa is just a minor organisation, and only temporary at that, had better take another look. The Church of Jesus Christ of Latter-day Saints is here to stay and shall grow from strength to strength.

FAITH AND THE WORLD OF SCIENCE

IN any decent sized library may be found dozens of books treating the subject of science and religion, attempting to demonstrate that no conflict between the two exists and that any apparent gap can be easily bridged. These volumes all cite examples of how science may be used to promote faith and how true science and true religion are in full accord, one with the other. Undoubtedly these books perform a useful, perhaps even necessary service. But it is with another view in mind and another path at hand that this article of Faith and the World of Science is being written.

We are aware, of course, that no human being on this earth is omniscient — no one knows everything. So it is probable that in the course of a full life, we will be reacting to and working with situations and processes not entirely within our field of understanding. In other words, we will be exercising faith — each and every one of us, scientist as well as everyday man. It might therefore be well to see just how necessary faith really is.

Let us begin by examining the way in which we learn or think or know. We might as well use the field of mathematics as a course of study, for it is founded and maintained by strict principles of logic. Let us then first note that we do think and reason according to fixed rules of logic. If some such set of rules is not accepted, the entire reasoning process breaks down, for we could not reason together nor ever reach conclusions of any sort. Every piece of reason-

ing we ever accomplish is done in accordance with these rules.

But once we accept these rules, we see the necessity of having something upon which they may work. Thus we need some first principles, some "axioms" or "postulates" — something we all can believe and from which we may develop. **EVERY SCIENTIFIC FIELD IS BASED UPON SOME SUCH SET OF UNPROVEN AND UNPROVABLE CONCEPTS WHICH ARE ACCEPTED ON FAITH.** Without some expressions of faith in some unprovable doctrines, science could not even get started.

Now let us get back to mathematics in particular. Mathematicians give their primary concepts, their articles of faith, the name of "axioms" and then proceed to deduce logical conclusions from these elementary principles. This entire procedure is termed the "axiomatic method". It is very powerful and is recognised as the purest, most "scientific" method of investigation. Under various other names, it is the self-same procedure employed by every other field of science.

But a surprise awaits us! As is normal when man is granted the use of a powerful tool, he begins to be puffed up in his pride and begins to think he is entire unto himself. In just such a frame of mind, the mathematicians of the first half of the nineteenth century began to feel that they could set down certain "articles of faith", or axioms, from which they could deduce logically every single mathematical truth in the world. Why not? Every truth is logical,

isn't it? Can't it therefore be demonstrated by the rules of logic, if only we have enough axioms? With this in mind they set about to discover that magic, all-embracing set of first principles — the "bible" of mathematics. They worked for years with the finest mathematicians devoting their full efforts.

Then an obscure young German mathematician, Kurt Gödel, came up with an amazing and beautiful proof that, no matter how many axioms you began with, there will always be some mathematical truth, some mathematical fact which is true, but which cannot be proven from those axioms! He showed, moreover, that this was an "essential" incompleteness of the set of axioms for, no matter how many axioms were added to the original set, there was still something which was true but could not be proven. This discovery, called Gödel's Incompleteness Theorem, amazed the mathematical world and has had repercussions in every area of academic endeavour.

What does it mean to us? Simply this: No matter how many "facts" or axioms we begin with, no matter how broad our intuitive understanding might be, if we limit our expressions of faith, there will be something which is true but which we cannot know in a logical fashion. In other words, ANY FINITE SET OF "ARTICLES OF FAITH" WILL BE INSUFFICIENT TO DISCOVER ALL TRUTH. If we desire to increase our area of understanding, we must be willing to increase the scope of our faith. There is no magic set of primary precepts from which all truth can be logically derived.

We may apply this to the Bible as well. Although this record is valuable and true, Gödel has proven mathematically that it is not sufficient for revealing all truths. Neither is the entire set of the Four Standard Works; to gain the maximum of truth we must simply

have continued revelation that we may add constantly to our supply of basic principles.

Again a contemplation of Gödel's completeness theorem enriches our comprehension of Isaiah 55:8: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord". How could His ways and thoughts be the same as our ways and thoughts, when He is omniscient and our manner of reasoning cannot possibly bring omniscience? Again we see the condescension of God when He says, "Come let us reason together" (Isa. 1:18).

But of primal importance is the application to the "war" between false religion and true science or true religion and false science. Those who seek to understand the Lord and His ways through logic alone are doomed to failure: it is literally impossible to have reasoning for every truth of God. On the other hand, those who would accept everything on faith are neglecting to develop one of the greatest gifts of God and would have no cause to complain should they fall astray. We must develop our intellect; we must learn as best we can. But always that learning, or any learning for that matter, must be based on faith — that is the scientific method. And often our learning will be nothing but faith — that is a mathematical fact. Therefore despise neither pure faith nor pure knowledge and they will both turn to your salvation.

Here then is a link between faith and science that cannot be denied: according to the best scientific method, faith is an absolute necessity. Mathematically it has been proven; scientifically it is obvious; and to all of us it is vitally important. It means that no man can gain perfection without increasing his faith. Therefore one key, never to be despised but always to be cherished, which is essential to opening the door to the Celestial Kingdom is an active and well-founded faith.

COMPARATIVE REPORT FOR APRIL



THE TOP THREE

Branch	Attendance Percentage
BELLVILLE	117%
KLERKSDORP	100%
SALISBURY	100%

	Enrolled	Average Attendance	Percentage Attendance	No. of Magazines	Sick Visits	Hours Spend in Compassionate Service	No. of Families in Branch	Visiting Teacher Visits
Bellville	6	7	117%	6	8	2	23	12
Bloemfontein	12	10	83%	11	1	—	24	18
Bulawayo	18	10	56%	5	—	—	—	—
Carletonville**								
Copperbelt*	15	13	78%	8	—	—	27	27
Durban	33	16	48%	18	17	—	102	35
East London	14	9	64%	—	—	—	28	10
East Rand	10	9	90%	11	—	—	—	—
Kimberley	8	3	38%	1	—	—	—	—
Klerksdorp	5	5	100%	3	3	—	—	—
Krugersdorp	18	14	78%	12	7	4½	44	—
Mowbray*	40	26	65%	48	32	11	87	87
Pietermaritzburg	12	8	67%	6	—	—	21	3
Port Elizabeth**								
Pretoria*	37	16	43%	20	6	—	41	41
Primrose	17	7	41%	10	—	—	30	23
Ramah	49	26	53%	34	—	—	76	74
Salisbury*	16	16	100%	13	2	—	18	18
Springs*	17	16	94%	22	—	—	37	37
Vereeniging	11	7	64%	11	2	—	24	12
Welkom	10	6	60%	9	—	—	23	17

* Congratulations on your 100% Visiting Teachers Visits!

** Branches which failed to report.

PEANUT BRITTLE

Mix together: 1 cup hot water

1 cup Lyon's Golden Syrup — Heat

Add 2 cups sugar and cook to hair stage.

Add 3 cups raw peanuts and cook 12½ — 15 minutes.

One teaspoon salt.

One minute before removing from stove add 2 tablespoons butter and mix well and remove from the stove.

Add 2 teaspoons (rounding) soda and stir really well, then add one teaspoon vanilla and pour out.

The Queen of Sheba

By Sister Margaret Alcock — Pretoria

THE Queen of Sheba — have you ever wondered what sort of a woman she was? I am no historian so I cannot tell you anything about her except that I have noticed she had an enquiring mind.

The news had spread far and wide concerning King Solomon. She had heard that he exceeded all Kings of the earth for riches and wisdom. It was his wisdom concerning the name of the Lord that the Queen of Sheba was mainly interested in. She decided to pay him a visit.

So she got her train of camels together, had them laden with spices, much gold and precious stones and set off for Jerusalem. When she arrived at Solomon's house she was made very welcome. The Bible says "she came with hard questions to prove him", so she straightway communed with Solomon all that was in her heart. He was able to answer all her questions because God had put the wisdom in his heart. He told her of the House he had built to his Lord, and how the Lord had appeared to him there and said He had heard his prayers.

And when the Queen of Sheba had seen and heard all and had witnessed Solomon's wisdom, seen the house he had built, noticed how happy the servants were to be continually in the presence of a servant of the Lord, she said to the King, "It was a true report that I heard in mine own country". However she had not believed all she had heard, until she saw for herself, and then she was able to add: "the half was not told me".

This story taken from the Bible reminds me of the missionary and the investigator. When the missionary first enters a home, he has the Holy Spirit to guide him. He is usually taxed with a lot of questions — sometimes trying to trip him up, sometimes genuine questions from the heart. As the truth gradually dawns on the investigators, they are able to say, "It is a true report". They come to the house built for the Lord and witness the happy way His servants try to serve Him. Later, after years of service in the Lord's true church, as the glory of it unfolds about them, they say with wonder: "The half was not told me".

MISSIONARY ACTIVITIES

APPOINTMENTS

PRESIDENT CHARLES TAYLOR WHITTAKER—appointed Second Counselor of the South African Mission, May 7, 1964.

ARRIVALS

ELDER WALLACE REID HEMMING, II—from Salt Lake City, Utah, arrived May 7, 1964 and was assigned to labour in Kensington, Johannesburg.

ELDER DAN EMANUEL MYERS—from Albuquerque, New Mexico, arrived May 7, 1964 and was assigned to labour in Springs, Transvaal.

SISTER CORAL ANNA CARTWRIGHT—from Cape Town, South Africa, arrived May 5, 1964 and was assigned to labour in Pretoria, Transvaal.

TRANSFERS

ELDER RICHARD YATES—transferred from East London, Cape to Cape Town, Cape, May 1, 1964.

SISTER MARGOT HIRSCHI—transferred from Mission Home to Cape Town, May 15, 1964.

SISTER JUNE VAN NIEKERK—transferred from Pretoria to Cape Town, May 15, 1964.

FROM OUR FILES

BAPTISMS

DURBAN
OOSTENBERG, Karel Leendart Paul
EAST LONDON

HICHENS, Anna Susana
HICHENS, Elaine
HICHENS, Noeline
HICHENS, Phillip Adrian
HICHENS, William Charles Paul
KRUGERSDORP

BIBB, Susan Patricia
CELLIERS, Charlotte Catherine
FOSTER, Edward Benjamin
FOSTER, Jean Olive
FOSTER, Olive Agnes
FOSTER, Stephen Edward
FOSTER, Stepney Agnes
FOURIE, Barinda
FOURIE, Kevin Edward

PIETERMARITZBURG
ANNANDALE, Annette Cicelia Elizabeth
ANNANDALE, Sarah Maria Strydom
MORRISSEY, Linda Joyce

PRIMROSE
TOSEN, Daphne Eileen
TOSEN, Dennis John
RAMAH
BEKKER, David Stephanus
BRADLEY, Arthur Richard
CLARK, Michael Dennis
EKMAN, Kathrine Dorothy
FRANKEN, Jacobus Johannes
FRANKEN, Matilda Christina
KELSO, Shelley Carol
KELSO, Victoria Dawn
KEYES, Florence Mavis

SALISBURY
SWALWELL, John Harrison
SWALWELL, Minnie
TROTTER, Elaine Ann
SPRINGS
PHILLIPS, Anna Elizabeth
PHILLIPS, Clare Elizabeth
WELKOM
GILBURT, Gary Alfred

BIRTHS

PALMER, Leslie Carl

BLESSINGS

BELLVILLE
SIEMS, Reginald Mark
DURBAN

KUNITZ, Veronica Cecilia
SNYMAN, Deborah Joy
KRUGERSDORP
BANFIELD, Brett Frank Stanley
PORT ELIZABETH
BLIGNAUT, Sean Alexander

RAMAH
FRANKEN, Matilda
MALAN, Andrew
MC KNIGHT, Denise
THOERON, Paul Hugo
VAN ZYL, Trevor Ralph
SALISBURY
KERSEY, Paul Jon William
SPRINGS
MAC KAY, Stuart Callum

DEATHS

RAMAH
MCKNIGHT, Hester Helena

MARRIAGES

PRETORIA
TROLIP, Sidney Robert Henry married to
Annette Louise Smith on April 11, 1964.

PRIMROSE
GUBB, Veta married Casper Johannes
Jacobs van Zyl on December 14, 1964.

RAMAH
MARSHALL, William Cyril married Gabrielle
Mary Rhoda Randall on March 28, 1964.

PRIESTHOOD ORDINATIONS

BLOEMFONTEIN
DRISKEL, Robert—ordained a Teacher.
FRIPP, Ralph George—ordained a Teacher.
OOSTVEEN, Hendrik Roelof—ordained a
Teacher.
ROBB, Chris Harold—ordained a Teacher.
ROBB, James William Goldsmith—ordained
a Priest.
ROBB, Melvyn John—ordained a Teacher.

DURBAN
KEE, Herman John—ordained a Deacon.
KEE, Robert Alexander — ordained a
Deacon.

KRUGERSDORP
ALEXANDER, Leon Rome—ordained a
Priest.

BANFIELD, Frank Crowest S.—ordained an
Elder.
DELPORT, Jan Adriaan—ordained an
Elder.
OOSTHUIZEN, Pieter F.—ordained a
Teacher.
VELLEMAN, Peter Gordon—ordained a
Priest.
WALL, Dennis James—ordained a Deacon.
WALL, Ivor Keith—ordained a Deacon.

PIETERMARITZBURG
BALL, Clifford Leslie—ordained a Teacher.
CAINE, Richard Bruce—ordained an Elder.
SALISBURY
OLIVER, Francis Lionel — ordained a
Teacher.

EVERYTHING IN THE WORLD

TOMMY was just a little fellow when his father died. He really could not understand it. He only knew that his father would never come home again. And, as the years went by, his father became more and more just a pleasant memory frequently and affectionately recalled in family circles. He was no longer a reality, but just a mental image.

But now Tommy was almost twelve and he was a lot wiser. Now as the aunts and uncles scurried so quietly about in the big house, he could understand a little more. His mother was dead. Her warm arms would never hold him again, her eyes would never sparkle when his did. But he did not feel like sparkling his eyes now; he just wanted her warmth again. Tommy sat silently on the ottoman in his Aunt Joan's front room. His understanding made him sad. But he was even sadder because of something deep inside him, something he did not understand at all.

This room was different from his living room, he thought. It had more purple and more brown; it was more precisely arranged and the sofa looked like it had never been jumped on. It even smelled different in this house, and Tommy was sure he would not like staying here. Supper had been cooked and was sitting on the table, but Tommy did not feel like eating — especially with no one else eating and with everyone running around. Tommy just sat there — largely ignored and largely ignoring.

He thought of his mother being sick and how she had gotten better before she got worse. He thought of the apple-pie that she had baked last Tuesday and of the roses he picked on Thursday. He could see her bedroom with the large old hand-carved bed, and the yellow quilt folded neatly down. He could see his mother's tired face surrounded by her soft brown hair, almost flowing on the pillow. But he could not see anything more. In his mind he could not go any further. Instead he would think of things here around him, like that fancy buttoned pillow there on the sofa, or the frilly, lace-trimmed curtains on the windows. How strange they looked!

Someone — it was either his aunt or his uncle — put a hand lightly on his shoulder and, with a small push that counted more of strangeness than of gentleness, asked him if he would like to go to bed. Mechanically he arose and, taking his pyjamas from somebody's hands, he walked to the bathroom and changed. He noticed the medicine chest and smelled the strange powders and perfumes and wondered what they were. The bath-tub looked odd and its plug was a funny white colour. But even stranger was sleeping on the sofa in the semi-dark living room while people tip-toed around and spoke in half-whispers that came right through the walls. Then, as silently as the rest of the day had gone, sleep came on and was accepted.

The next day was filled with people coming and going, some staying while others left, some talking while others remained silent. Almost all of the ladies who came walked up and put their hand around the back of his neck and smiled funny without saying anything, but rubbing gently the hairs that hung a little too low behind his right ear. And always they used their right hand, as their left was busy holding black gloves. Always it was the right hand. The men on the other hand, put their hand on his shoulder and told him softly what a big man he was. They used their left hand.

The days began to pass unnoticed as there was little to fill them; just quietness, whispering, small suppers, and more quietness. Night always came as a relief, breaking the monotony of a day that was always

(Continued on page 164)

CUMORAH is a hill in the state of New York. It rises up out of the ordinary by which it is surrounded and attracts attention to its unusual characteristics. It serves as a landmark for the many people who are round about it and it has given forth one of the greatest treasures the world has ever known. It is clothed in green majesty and is crowned by a monument to truth. It is the ground of a great pageant that brings thousands to witness the heritage of our world brought vividly to life. Cumorah is all this and more.

Cumorah is the land round about the hill, a land of many waters, rivers, and fountains. It is a land on which a great battle was fought and on which great men gathered. Prophets, scribes, and warriors walked its fields and forded its streams. Desperate men swarmed there and righteous men left their blood there. Called Ramah by some, it has seen generations pass and holds a story of the rise and downfall of many peoples. It has witnessed the apparent victory of evil, and the ultimate triumph of righteousness and truth. Cumorah is all this and more.

Cumorah in Southern Africa is a Mission Home and 19 branches. It rises up out of the ordinary which surrounds it and attracts attention to its unusual characteristics. It is home to many hundreds of people and great men labour hard to make it grow. Prophets and Apostles have walked here and righteous men have left their mark. Called "Mormonism" by some, it has seen the temporary victory of evil and caught a glimpse of the ultimate triumph of Christ. Cumorah is an attitude and a force. It is life to many and joy to all; it is people and places and things to do; it is learning and sharing and growing as well. All this is Cumorah and yet there is more. It is the ground of a great pageant that brings thousands to witness the heritage of our world brought vividly to life. This is the march of thousands who follow the Saviour. This is the spirit of Cumorah, this is the story of you!

CUMORAH'S MESSAGE OF YOU

WHAT'S IN A MAN

*What's in a man that makes him walk
On an upright path
And fear the wrath
Of a Lord he hath not seen?
What's in a man that makes him talk
Of heav'n and bliss
In the midst of this
Crime-weary world, unclean?
What's in a man that makes him do
Each righteous task,
And never ask
For pelf to fill his purse?
What's in a man that brings him to
His knees in prayer
When every care
Grows heavier and worse?
And what's in a man that takes his heart
And makes it give
The will to live
To someone deep in sorrow?
What's in a man that makes him part
With all that's his,
When he knows there is
No guaranteed tomorrow?*

*I'll tell you what is in that man!
A spirit child —
Undefiled —
Come to dwell on sod;
Communing with
Paternal Kith
And Kin: the Soul of God.
He acts not upon a whim,
But brotherhood,
And all that's good,
Are what is in that man.
I'll tell you what possesses him:
A spirit of
Eternal love —
That's what is in that man!*

INSIDE of every youth there is a spirit of gregariousness, a something that cries out for association with others like him. Also in all young people is a desire to be liked and to be good. Should either of these desires be frustrated in their attempts at expression, an introverted, rebellious person will result. It is the concern for our young people and the way in which they develop which has led to the formation of the Mutual Improvement Associations. When Brigham Young founded these organizations, he said, "Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great Latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life". This is the purpose and function of M.I.A.

How does it achieve this purpose here in our Mission? First of all, Brother Donovan Donly and his wife, Suzanne, as Mission Presidents of the Mutual, co-ordinate the activities on a mission-wide scale. Helping them in this regard are Brother and Sister Noel Futter. In each District there are then District Officers, and the individual branches have their officers and teachers. Thus there is a supervision of all activities together as well as in the various branches themselves. Thus the approach is well organised.

The actual work of the M.I.A. is then the second step. This step involves lessons, dances, socials, parties, speech festivals, sports, and drama. If you can think of a way in which the youth of the Church can be benefited, M.I.A. has probably already put that idea to work. Everyone is given the opportunity to improve and develop his talents. If it is true that everybody desires to be good — and we feel that this is true — then it is also true that most people desire to be better. Mutual prepares a person to be better in



all respects: a better citizen, a better worker, a better parent, in fact a better person all the way around. Only the highest standards are set, and only the best is good enough. The M Man pledge, for instance, is: In order that my life might render the finest service to humanity, I sincerely pledge my best efforts to keep myself clean, to actively oppose wrong, to exemplify modesty and manliness, and to obey the rules of true sportsmanship.

The result of all the effort put forth is marvellous to behold. M.I.A. functions well and is a joy to all who participate. East London, as an example, recently held their first M.I.A. night under the direction of Sisters van Heerden, Lynette Jubber, and Dora Booyesen. A large attendance was realised, and a wonderful and productive evening was enjoyed by all. On the other hand, many branches are just bringing their Mutual out of recess. Durban is one of the branches that belongs to this group. On the 5th of May they held their Opening Social and, after the quiet month that proceeded, the members all responded with great enthusiasm. As a result the night was very successful. Their Recreation Hall was decorated with huge fish-nets draped on the walls, inside of which were caught the most realistic looking fish made by skillful members. Fun abounded for folks of all ages — especially in the pursuance of a lively version of "Musical Chairs". Prizes and refreshments were available and everyone from twelve to sixty revitalised their interest in life and in the M.I.A.

Another branch which brought their Mutual out of recess was



Bloemfontein. On the 9th of May, just prior to their District Conference, they held their Opening Social. Members had come from Kimberley and Welkom for the Conference the next day, and so they all chipped into this social to make it a whopping success. A well organised programme was presented, with singing in groups as well as in solo, and various other items offered by many of those present. Even the Missionaries present took their part in the programme. The Travelling Elders who happened to be there as well, played their role also, and there was not a person present who did not have a good time. The dinner that was served afterwards was up to everybody's expectations, and the night ended on a great note of satisfaction.

It does not take long for Mutual to get into full swing, if it has the proper leadership, as Krugersdorp has discovered. Brother Alamaine Butt, who has moved from Mowbray to Krugersdorp, has begun to organise things in that Branch according to the young people's liking. They hold a terrific social to open this year and the Branch was there in full force. All the members had a great time and are putting their support behind Brother Butt, 100%. The enjoyment of M.I.A. still continues, as the members are learning the proper way to dance and how to avoid the toes of a partner. A little fore-sight, a little imagination, and a little work are all the ingredients needed to make this programme a large success.

Utilising some of that same imagination which has worked won-

ders elsewhere, the Springs Branch has come up with a popular opening night. They staged a "Ready-go - Roundup". Everyone came dressed in Western-type outfits and learned to square dance. Once the basic steps were learned, the fun was uninterrupted, except for the enjoyment of good food. Due to the careful planning and organisation that preceded the actual affair, and due to the enjoyable nature of the actual programme, all the members had a great evening of fun and relaxation.

Although Ramah is recovering and recuperating from the efforts and energies expended on the recent Mission M.I.A. Youth Convention, they are not standing still either. After catching their breath for a few days they went straight into their new year of activities. On the 5th of May the opening social was held and a very good turn-out of members and friends arrived, which we hope will be maintained throughout the whole of the coming session. All who attended this evening enjoyed the lighting effects, and they may rest assured that this same high standard will be the keynote of the M.I.A. meetings throughout the coming weeks. Judy Powrie, who was the First Counsellor to the M.I.A. Presidency here, has now gone on a mission and is presently labouring in Durban. What a wonderful example she is to the youth still looking forward to this privilege; if M.I.A. prepares all of our young people to the extent that they both want to and are fit to go on missions, then we can ask for nothing more from this organisation. Our new First Counsellor is Sister Joy Hayes. Although Sister Powrie will certainly be missed and our prayers are with her, we look forward to the expressions of faith and accomplishment of Sister Hayes.

This coming and going, this learning and growing, this development of abilities until the youth are ready to go forth into the world and make a better place of it, this constant striving for

higher goals and setting of good standards — all this is the work of our Mutual Improvement Associations. How well they achieve their goals is seen from this brief look at some of our branches and their accomplishments there. M.I.A. is for all people interested in the good things of life and par-

ticularly interested in making those good things part of their own being. It is for old and young alike, for member and non-member, for recent converts and for long-time members. It is for the glorification of the Lord here upon the earth. It is the joy of our people.

A building begins . . .

ONE of the real highlights of the month was the ground-breaking ceremony for yet another chapel here in the Southland. This time the excited people are to be found in Vereeniging, just thirty-six miles south of Johannesburg. There on the 21st of April, in the late afternoon, dignitaries from the Church and a goodly crowd of members assembled to witness the initial step in the actual construction of their dream. President Dan Cherritt of the Mission Presidency, President Kenneth Powrie of the District, Elder Wally van Staden of the District High Council, and Brother Gerald Meyer, the architect, were all present, as well as President Zacharias Pienaar, the Branch President.

Each of these leaders spoke to those gathered there, and President Pienaar was particularly overcome by the thought of his

aspirations and those of his members now about to come true. In his address, he thanked the brethren for all that they had accomplished thus far, realising that much had yet to be done.

After the brief ceremony, everybody adjourned to the home of Brother and Sister Rowland Roberts at Three Rivers, where a round of refreshments was served and enjoyed. At the same time two birthdays of branch members were observed: three year old Andrew Roberts and six year old Vanessa Wilson.

Already on the ground is much scaffolding equipment and lumber for use in the actual construction work. Two sheds have been erected and much digging has followed the official ground-breaking. With hopes of completing the building by the end of the year, the Vereeniging members are going into full swing and preparing themselves for a load of work which can only be appreciated by those who have already tackled a similar job. We wish the best of conditions upon all these members and await that happy day when they can sit in their own chapel and say, with so many others here in South Africa: we finally have it!



MOTHER'S Day presented Saints with the opportunity of giving a special "thank you" to those over-worked, often under-paid pillars of the home. All over the world Latter-day Saint Sunday Schools handed out corsages to ever mother along with good wishes and hearty appreciation for all that they do on behalf of others. Throughout the Southland, too, tribute was paid and speeches made, in token of the love in our hearts. Reports come in from all over with regard to these services.

Springs Branch reports: "The Mother's Day service at Sunday School was, as it always is, very sweet and touching, and left all the

mothers with suspiciously wet eyes. We all know that women cry when they are happy, so there must have been a great number of happy mothers in the congregation." And from Krugersdorp we read: "Mother's Day was another lovely Sunday School programme. All the mothers were given flowers. Sister Josephine Raubenheimer and Brother David Bibb then gave very nice talks about 'their mothers and Sister Strydom sang a solo. Our special and very welcome visitor, Sister Christine du Plessis from Pretoria, also sang a lovely solo. All in all, the service was beautiful and fitting for the occasion".

Bulawayo also reports its May 10th service: "A lovely service was held for Mother's Day. The children read poems and gave talks in a manner which would make any mother proud. Darryl Twaits paid a fine tribute to his mother, which had some of the mothers present in tears. We wish all mothers a very happy day. Those of us who have a mother thank our Father from the bottom of our hearts. God bless all mothers." Klerksdorp reflects the experience of the entire mission field when they say that they had a large attendance on that Sunday, and then they go on to add: "A special programme in the shape of a heart was made by Sister Palmer and handed out with a lovely carnation and fern to every mother attending the services".

And from East London comes the interesting item that four generations of one family turned up for the morning services: Sister Elizabeth van der Walt, her daughter Sister Theresa Trollip, her daughter Sister Patricia Roux, and her daughter Sister Jennifer Roux. Probably every mother will remember that service as little Sister Rebecca Roux handed out the corsages and speakers put forth their thoughts so well.

Mother's Day, then, was a special event that filled many hearts with love. But there were other special events as well. Many branches held their Genealogy Sacrament meeting this month also. Klerksdorp was one of these branches and they had the benefit of two excellent speakers on this occasion, who gave them instructional and uplifting talks in this sometimes discouraging area of gospel living. Krugersdorp held its meeting under the direction of Sister M. Harris, who had two Sisters come over from Ramah to speak. Many other branches also held this special service.

Another event of note is the District Conference, two of which were held this past month. Cape District Conference was held on the 26th of April and was a real highlight of their recent activities. The members of Mowbray, Bellville, and visitors from many points of the mission were all thrilled by the spirit that was present there. President and Sister Alldredge were, of course, there and everybody enjoyed meeting with them again and partaking of their love. All of the meetings were crowded and many lessons were gained through the talks given by those taking part. The weather-man obliged with superb conditions and the Lord imparted a fine spirit that prevailed at each of the various sessions. This was also a wonderful time for some beautiful music to be rendered by the talented members of Mowbray, the hosting branch. The visitors were many and they came from distant points in many cases. Present were Brother and Sister Noel Futter from Springs, the Vic Henning's family from Durban, the entire Maritz family from Beaufort West, the Le Roux's from Vredendal, and the van Rooyens from Worcester. All the members from Hermanus were also present. Thus, although the Cape District represents a rather well scattered family, it is nonetheless true that they are a family and they do get together on such occasions. This really adds to the enjoyment of the Conference.

The Orange Free State also held its District Conference recently — on the 10th of May in fact. Held at Bloemfontein, the attendance was very good and the general tenor of the meetings was excellent. The theme seemed to centre around the youth of today and the speeches were inspiring and uplifting to all present, but more particularly to

the younger members. President and Sister Alldredge and President and Sister Cheritt were all in attendance and brought with them the usually fine spirit which they carry wherever they visit. The Saturday evening prior to the main sessions of the Conference, a social was held with a lovely dinner and entertainment to add to the impact of the gathering. Conferences are more than a time for talk: they are also an opportunity to express the fulness of the Church life. And this opportunity is well taken advantage of.

Even the repercussions of the Transvaal District Conference are being felt, although the actual conference was held on the 19th of April. The full significance of the meetings was not felt for many until after the formal sessions were concluded, however. As Sister Lucy Carr of East Rand reports: "The members of the East Rand Branch found, as always, the District Conference to be the highlight of the month. Everyone of us gained much by it and our testimonies were strengthened. But after the Sunday afternoon session, three of our brethren were ordained to the Melchizedek Priesthood: Brothers F. Carr, V. Jacobs, and A. Adendorff. Thus that Sunday had special significance for them". And we extend our hearty congratulations to them and urge them to honour and respect that authority.

The very enjoyable dinner held in conjunction with this Conference was served and prepared by the Relief Society Sisters, who earned the plaudits and thanks of all who partook.



SPOTLIGHT ON PEOPLE



Sister MARY
WIBLIN

THIS month we take the opportunity to present a small glimpse of one of our members in the Durban Branch, Sister Mary Wiblin. Sister Wiblin is so active as to be well known by every member in Durban as well as many in other areas. However, for those who do not travel as much as some, and thus have not come into contact with her, here is a portrait in words, painted by our contributing reporter, Sister Beryl Soane.

At our recent District Conference, Sister Alldredge made a

special announcement. She leaned from the stand and said, with a smile, "Will Sister Mary Wiblin come to the stand?" There was a silence and nobody arose, so Sister Alldredge added, "It's all right, Sister Wiblin; you do not have to give a talk". In the general laughter that followed, and laughing herself, a neat little brown-haired lady wearing glasses came forward to receive a badge in recognition of her twenty years service in Primary.

To look at her, it would not seem possible that such a slim and young looking person could be the mother of nine children.

Yet she has six big sons and three fine daughters, and all of them are lively and active Church members. In fact, if someone were to remove the Dollers and Wiblins from the Durban Chapel, it would look pretty empty. Mary Wiblin has a strength which is peculiar to some mothers. She never voices an unasked-for opinion, but is always found working hard somewhere: in the kitchen, at home, or back-stage at a play. She has a smile that lights her entire face, and a sort of set to her shoulders and mouth that makes one realise that she has had to put her "shoulder to the wheel" many times in her life.

Mary first came into contact with the Mormons as a young girl of 21. She attended a social held by the Port Elizabeth Branch and met Robert Doller, who was a member. She went along to the meetings and began to read in the Book of Mormon. The teachings of the Church struck a responsive chord in her heart and, after investigating for six months, she was baptised. Also striking a responsive chord in her heart was Robert Doller himself and so, a month after her baptism, in August of 1936, they were married. They had three children: Alton, Harlan, and Leland.

When Leland was only six months old, the father Robert died, after a tragic illness. One can only imagine the trials the young widow had to face, with three young children to raise. When asked about those dark days, Sister Wiblin simply says, "There was nothing else to do: I had to go out to work. The Church was just wonderful in the way it supported and helped me. I found great solace in prayer and always have. My prayers have never failed me". In 1946 she married Cecil Wiblin, by whom she has six children: Lindsay, Alida, Laverne, Beryl, Robert, and Leslie. She has always been active in the Relief Society, Sunday School, and Primary, but eight or nine years ago, she was released from all her other positions to take charge of Primary.

Has she any advice to members in general and to young people in particular? "Sustain the authorities", she says firmly. "Go through the correct channels and you will never go far wrong".

For Sister Mary Wiblin, we have only praises: well done, Sister Wiblin; we congratulate you. May the Lord continue to bless you and your husband, for many years to come.

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BRANCH NOTES

FROM Shirley Woolf in Bulawayo come the following items of interest: Our new open air barbeque was broken in when we held a braaivleis on the 3rd of April. About 70 attended, when a delicious variety of food was on sale: soup, curry and rice, salads, steaks, rolls, and cold drinks. Everyone really enjoyed the evening and, as a result, R26.00 will be added to the building funds. One member who has come back into our midst is Trevor Southey, recently released from his mission. Another R28.00 was added to the building fund on the 2nd of May as a result of a cake sale. Our many visitors this month have included Brother and Sister de Klerk from Filabusi, and the Travelling Elders, Elder Burnett and President Whittaker. One sad note came into our midst in the death of a very dear friend of the Church here in Bulawayo Mr. Sturrick who had helped so much in organising our choir and who played our organ so beautifully on so many occasions including the opening services of the chapel, has passed away. We pray that the Lord will comfort Mrs. Stur-



rick in her time of sorrow, and we extend our deepest sympathy to all those related to this fine gentleman.

Bellville reports that they too are in the throes of a building fund drive. In the words of Sister Alice Storey, "We have formed a Building Committee with Brother F. R. Lötter as the chairman. The Committee held their first meeting with the members of the branch on the 28th of April. In this meeting, ways and means of raising money for the building of our chapel in the future were discussed. Soup and refreshments were on sale and a sum of R7.00 was realised". They also send the information that Brother J. Booysen has been released from the Branch Presidency with a vote of thanks, and now Brother T. Kosciuch is the Second Counsellor.

The Priesthood holders have really been busy out in Bloemfontein Branch. They continue to work hard to get the chapel grounds in order — which chore is beginning to take shape — and also held a wonderful Social evening which provided entertainment for all the members. According to Sister Alma Robb, people are coming and going at a rapid rate. As previously noted, President Spear of the Orange Free State District has left for America to pursue a course of study. Now joining him is Sister Inez Spear, the Relief Society President in the Bloemfontein Branch. They will both return in August sometime. Elder Alma Denly also left Bloemfontein last month, as he ended his mission there and returned home to Johannesburg. He was replaced as Supervising Elder by Elder K. Rex Brown from Wyoming. A short

visit was paid by Brother Malcolm and Sister Denise Young and family, who came from George specifically for the District Conference.

Visitors were also enjoyed out in Carletonville. There Elder Tex Smith and Brother Lion-Cachet of Pretoria were the guest speakers for the month and were very welcome at that. On the 26th of April the Primary programme was held and enjoyed a great success, and that organisation continues to function effectively. Here too, the building bug has bitten the members and the cents are beginning to roll in. The greatest desire that these Saints have at the present time is to see a chapel rise in the "Golden West". The Priesthood is growing there as well, with the ordination of Brother Andy Morrison to the office of a Priest. Congratulations, Brother Morrison, and keep working! Sister Cecilia Nell gives us the news that all of the Carletonville Branch showed up for the farewell programme held at Krugersdorp for Sister Judy Powrie, who left for her mission.

A more complete report on this farewell is given by Joyce Levy of Krugersdorp. Says she, "On Saturday the 25th of April, we had a farewell party for Judy Powrie. This was a lovely party attended by members from Springs, Ramah, and many parts of the District. The music was lovely and everyone enjoyed the entertainment provided. The following Sunday evening was Judy's Farewell Testimonial. This was a lovely evening and was one of the most spiritual meetings many of us have attended in many months. Sister Judy Powrie spoke so beautifully that tears were rolling down everyone's cheeks". Sister Levy also reports on a working picnic held at the chapel, when pancakes were served in the morning and a braaivleis was held for lunch. Much work was accomplished in a pleasant day. Sister Wall was given a baby shower by the Relief Society and received many lovely little gifts. By the time of print, we hope that Sister





Wall has had a fine healthy baby and is bringing her to a new Chapel.

East London sends the news of a Primary programme entitled "Primary Home Partnership" held during the past month. After hearing the talks, seeing the slides, viewing the play, all the parents must realise the part they play in connection with Primary. Sister van Heerden reports also on a mad-hatter's party held in aid of the building fund. She says that everyone wore funny hats, whether male or female, young or old. Prizes were won by Sister Corrigan, Brother Roux, Billy van Heerden, and Diane Human.

Also holding a mad-hatter's party this month was the East Rand Branch, as recorded by Sister Lucy Carr. This, in her words, "was a most enjoyable evening and the judges had a very difficult time in choosing the winning hats, as all of them were of a high standard". At the same time that fun is being had, work is also progressing on the Chapel. The brethren are painting the classrooms and making rapid strides toward a completed building. At the same time they are engaged in that labour, they are busy planning for the new Home Teaching programme. Toward this end they recently heard from President Chater in a Priesthood class and received some additional insight into this new responsibility.

In Klerksdorp, according to Sister May Schultz, activities and membership are bigger and better than ever. The Hefer family from Bloemfontein have joined them and Brother and Sister Palmer

had another addition to their family, a bonny little boy born on Easter Monday. All are doing well. On the 25th of April, Brother and Sister Smock and Brother Hane-kom from Wolmaransstad, held a big braai-veis and gave the profits to the building fund. Members turned out in full force and were augmented by non-members as well, so that the evening was a huge success. Although it was raining lightly all through the evening, that did not dampen the atmosphere very much and the fun went on unhampered. Not to be outdone, the Relief Society Sisters held a cake sale which also netted a handsome sum for good purposes. Now they are hard at work again, sewing, knitting, and making toys, doll outfits, baby booties, and baby jerseys, preparing for their next sale.

It is always hard to say goodbye to those we love, and Mowbray has had its share this past month. Sister Beatrice Smith says that they have bid farewell to Brother Peter van Rhyn, who has flown over to Canada and who will be joined later by the rest of the family. They also said "tot siens" to Sister Coral Cartwright, who left to go on her mission. They held a little party in her honour before she took off for Johannesburg, and everyone wished — and continues to wish — her all the choicest of the Lord's blessings. Sister Cartwright is presently labouring in Pretoria. A hearty hello was said, however, to the new baby daughter of Brother and Sister Jack Le Roux, who made her appearance on the 6th of May. All ready for her to attend when she has grown a bit is the active Mowbray Branch Primary. They presented their programme on the 3rd of May, at which time Sister Johanna Fourie spoke. It was truly wonderful to see and hear the very young members as they portrayed the standards of reverence. Another outstanding event of the Mowbray Month of May was the very successful carnival held on the first and second. Meals were available in the Small Hall, while in

the Recreation Hall, stalls sold just about everything. Household goods and snacks, hotpads and cold drinks: all were sold in two full days of brisk selling. As a result, the building fund has been increased by over R700.00. We salute Mowbray on this outstanding achievement.

Pretoria Branch had to bid good-bye to one of its stalwart members this month, as Brother Otto Miessner, formerly First Counsellor, moved his family into the Groblersdal area, for a try at farming. Brother Wiblin has been made the new First Counsellor with Brother Stan Muller as the new Second Counsellor. Brother Miessner has done a fine job for the folks in Pretoria and we all wish him well in his new environs. Brother and Sister John Scheltema have been blessed with a new baby daughter. Most of the Mission still recalls Brother Scheltema from the mission he served so excellently here just a while ago; but Pretoria members are well acquainted with this popular and active young couple, for they enter into just about every phase of Church life. Brother Sydney Trolip and Sister Annette Smith surprised a few folks and made everyone pleased when they were married in April. To this new young couple go all the good wishes for a happy life together, from all the mission, and particularly from their old home branches, and Pretoria, their adopted Branch. Sister Anna Muller, our Pretoria Contributing Reporter, adds that the auxiliaries are all in full swing, with the single exception of the M.I.A. which is still in recess.

Sister Hope Minné of Ramah adds to the already reported matter of their activities that they held a Sunday School concert on the 1st of May and discovered what great talents lay at the core of Ramah. The children gave of their best and the adult items which finished the programme were of very high standard. She sends her thanks, along with those of the officers, teachers, and members in general, to all those who

took part in this successful occasion, be it in the production side or in the lighting or in the freshments provision. Back in the harness at Ramah is Brother Alma Donly, just returned from his mission, and Brother John Meiring, who has almost completely recovered from his very serious accident before Easter. Another new one has also joined the ranks of Ramah, as Brother and Sister Donovan Donly gained a second daughter. Other new members of this already large branch include: Sisters Katherine Ekman, Mathilda Franken, Shelley Kelso, and Florence Keyes, and Brothers Charles Mancer and Vernon Mancer, David Bekker, and Arthur Bradley. With these additions, Ramah continues to swell its numbers with the high calibre people that the Lord is selecting for His Latter-day work.

Out in Springs, the members are working right and left to fulfill all the wishes of the Lord in every respect, and to serve their fellow man at the same time. Their Integration Committee is labouring hard to make the new members feel at home in their new surroundings and to help activate older members who might have fallen inactive. Their recent fireside held in conjunction with the Elders was greatly enjoyed by the investigators attending as well as everyone else there. A tape of Elder Harold B. Lee was played, as well as a selection of songs by the Tabernacle Choir. A word of congratulation is extended from



our Springs correspondent, Sister Melaney Peterson, for the enthusiasm with which this committee is tackling this hard and yet important job. The Priesthood holders also held a successful outing this month, when they organised a braai vleis at the Devon farm of Brother Roux, under the supervision of Brother John Jubber. The Melchizedek Priesthood has grown out there as Brothers Cornelius van Niekerk, Frederick MacKay, and Trevor M'Crystal were all ordained Elders. On the 26th of April the Relief Society Sisters presented the Sacrament Meeting programme, the theme of which was "Testimony". The congregation enjoyed the inspiring talks and the lovely singing, especially the choir rendition of "I Have A Testimony". These Sisters are also catering for the Priesthood Dinner at the end of May, and are working hard to ensure a good success. Two new members have joined the ranks here: Brother and Sister Lionel Mew. The Branch welcomes them into their midst and asks the Lord's blessings to be with them.

Normal Church activities are being carried out in Vereeniging, in addition to the fund raising projects and schemes that occupy so much of their time. Attendance has been very good at the Sacrament Meetings and the Spirit of the Lord has been greatly felt. Sister Lynette Roberts has been called as Second Counsellor in the Mission Presidency of the Relief Society. We wish her all the best on this great calling and pray that she might carry out her duties in a manner fitting and proper and

with an eye single to the glory of God. Brother Rowland Roberts, our reporter in Vereeniging, reports this bit of news with just a bit of pride in his heart, and we do not blame him. It is a great honour and pays tribute to the Lord's recognition of a good Latter-day Saint Sister.

The Welkom Branch members attended a gymkhana arranged and organised by Brother Gilbert, their ardent horse enthusiast. This enjoyable and informal afternoon of western fare was the means of increasing the building fund and at the same time venting some of the energies that can only be released in an out-of-doors atmosphere. Some of the more energetic farmers of the area entered into the fun and offered their talents in the various events. All in all, it marked a new approach to fund raising and shows forth the originality of the Branch. Sister Gilbert also reports that Brother Ron Genever, involved in a recent automobile accident, is once again home and able to resume activity as normal.



CARMEL APPLES

- 1 can sweetened condensed milk
- 1 cup sugar
- $\frac{1}{2}$ cup white corn syrup (Lyon's Golden Syrup)
- 1 teaspoon vanilla

Combine all ingredients and cook slowly, stirring constantly until dark in colour (about 30 minutes) and forms a hard ball in winter. Place on greased cookie sheet and give a twist.

pay for it." It may even be as the boy who always asked for a new toy because he knew that his Dad was "the richest man in the whole world".

In the eyes of children, fathers are always big and strong and of one (advanced) age. They are never weak or ignorant, nor ever grow older. They were never young children nor did they ever lack wisdom.

But it is certainly true that they are the richest people in the world; individually, each father is richer than any other. And yet, as we children mature, we often steal from our fathers. We grow big and strong ourselves and even gain a bit of wisdom. Our own stature begins to approximate that of our fathers and, instead of thanking Dad for the help and the outstretched hand which is always ready to pull us higher, we begin to view Dad as someone slipping backwards, as an old-fashioned, older-than-ever ex-hero. Through eyes perhaps blinded by the brilliance of manhood and supposed equality, we see a figure which has lost its lustre. But if this is so, it is really we who have become tarnished and have become lessened in value. In this way is the treasure of our father truly diminished, for we have ceased to honour and respect him.

In a day when the keys have been restored and the work initiated for turning the hearts of the fathers to their children and the children to the fathers, when so

much is seen to depend upon the family unit perpetuating itself, and in view of the numerous reminders in the scriptures as to the worth of the family relationship and its eternal nature, who can doubt or even seriously question the need for honouring our fathers? Indeed, if this gospel is true and if it has in fact been restored to the earth, then every Latter-Day Saint will possess this love.

Last month we celebrated a day in honour of our mothers. Perhaps we served her breakfast in bed, or brought flowers or sweets to her, or took her out for dinner. I hope that this month, as we celebrate a day for honouring our fathers, that we will not neglect the opportunity for showing the respect and love they should receive from us. Certainly the little things we did for our mothers as tokens of our esteem will, in many instances, not be appropriate here. Somehow it seems wrong to bring Dad a bunch of long-stemmed roses or a box of chocolates. But what we can do is to polish up his treasure, to burnish the soiled and muddled facets of his joy, to present before him a sparkling, thoroughly cleansed and noble treasure of ourselves. Whether we consider our Father in Heaven, our progenitor Adam, or our earthly fathers, they would be pleased with such an offering. Let us not forget to honour our fathers by showing forth their nobility and stature as reflected in their sons.

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at this coming.

D. & C. 64:23

grey. When Wednesday came, it was almost good to get dressed up — even if everyone else was crying.

A big black car with a strange man driving it came to pick them up, and they drove to a nice white-brick building near the edge of town. The driver was very nice and Tommy liked him a lot. When they got out, the driver took Tommy by the hand and walked fast, but not too fast, down the sidewalk to a side door, which he opened for him. It was just like they were partners in some serious business, Tommy thought, and he liked the driver even more. Somebody had told Tommy that he was a big man now, but no-one had treated him like one. Now this man was taking him right into the centre of things and he felt important. For the first time in days, he almost felt good.

Most of his aunts and uncles were already there, sitting quietly and daubing their eyes. Tommy was taken to the front row, along with Uncle Niefred and Aunt Joan, and sat down with a dignified silence. No sooner was he seated and accustomed to looking through the gauze screen before him, than a preacher stood up and prayed. Tommy bowed his head and shut one eye. Through the other, he could see past the curtain, into the chapel where his friends and their parents were sitting. He longed to be with them but the veil separated them. He had not seen his friends for several days and he missed them. As the preacher continued the long prayer, Tommy sat higher in his chair and, almost standing up, saw for the first time the casket in the middle of all those flowers. A sudden and sharp sadness came over him as he thought, "That's Mommy in there".

The preacher intoned a solemn "amen" and Tommy, along with everyone else, raised his head. From somewhere a voice began singing in a high soprano tone and Tommy leaned forward to see who it was. He could not see anyone singing and he began to be frightened. Something was being hidden. He could not understand the words to the song, so he thought of other things. Everyone around him was weeping, except for a few men. Tommy began to cry too. He did not know why — he certainly did not want to cry — but something made him. At first he did not cry hard, just a slow tear and a sniffle or two. But after the preacher began to talk about his mother being gone and how she was in heaven and nobody could get there except by dying and even they might not unless they were very, very good, then Tommy began to cry harder. He did not mind his mother going to heaven so much — that was fine. But he wanted to be with her, and he did not ever want to die, never ever! And he knew that he was not so very, very good anyway.

Tommy did not go to the cemetery with everyone else. When he had looked into the coffin and expected to see his mother, he had burst into violent tears. That was not his mother in there; he knew it was not. Oh, it looked like her and everything. But the wrinkles were almost gone and her smile was not there and her hair was not as free as it used to be. Someone had done something to her and she just was not there. He knew it and it hurt him; that is why he had cried, and now, driving in this strange car with Uncle Niefred and Aunt Joan to this strange house again did not help any. He still felt like crying, but he knew that if he did cry, they would try and comfort him some more and he did not want that, so he controlled himself. He felt bad and wanted to be left alone.

That afternoon Tommy sat on the back steps with his head in his hands and half-heartedly watched the world before him. He watched a little sparrow flying around, searching for food when, suddenly, the bird flew right against the kitchen window and fell hard to the ground. Tommy began to cry again. Why did everything have to die? What good is life if you only have to die? He went over to the bird and looked at it. It too looked funny, like it was not really a bird anymore. He stooped

over it and was thinking of burying it when, all of a sudden, it began to twitch and move its wings. Then, flopping to its feet, it walked excitedly about the yard. In no time at all it looked better and, giving a loud chirp, it flew away. Tommy was stunned. The bird had surely looked dead, but here it was flying about again. That was amazing.

Tommy's eyes now fell on the grass where the bird had lain. He remembered this grass, how it had died and turned brown last winter. But now it was green again. He looked at the daffodils in the corner and recalled how they had withered in the cold months, but now they looked beautiful. And the trees and the bushes had all slept through the long winter and were once more green with leaves and heavy with berries. The little vegetable garden which now held promise of many fresh delights, only a few months ago was barren and hard. Even the sun, which had left the sky last night, was back and seemed to be shining brighter than ever, warming the earth. And it seemed to be smiling too.

Somehow Tommy did not feel any longer that his mother was really dead. He liked that grass and the flowers and the trees and the sun, and that little bird flying around somewhere. They seemed to be telling him something, something he thought he could understand. It is true, he saw everything that God had made suffering death. But everything came back to life again. Everything around him seemed to die and then come back better than ever. He could see that this must be true for the greatest of God's creations as well, and his mother seemed to be not so far away after all. And while the adults were still tip-toeing around inside, Tommy was running about and climbing trees in the back yard.

*If you first gain power to
check your words, you will
then begin to have power to
check your judgement, and at
length actually gain power to
check your thoughts and
reflections.*

Brigham Young

What is a Missionary?

WHAT is a missionary really like? What makes them tick, so to speak; what do they think and how do they act when no-one is watching? Have you ever wondered what a missionary's life is like when they have gone home, when they are alone? Because I feel that these people live closer to the Lord than most of us, we here include two comments made by missionaries themselves, as they speak of their companions. These comments were made without being requested, nor did the Elders speaking have any idea that their remarks would be printed. For that reason, the Elders referred to will have to remain anonymous.

"Working with the Elders once a month is a wonderful experience, but not nearly the privilege of being able to work with an Elder for a month and truly learn the depth of his character. I leave our room in the morning to drink my warm water, and when I return I find that he has made my bed. I leave the room to take a bath and return to find my shoes shined. What do you do with a companion like that? Because of our experiences, my love and respect for Elder T . . . has increased manifold. I watched him labour diligently with a family in Parkhurst. He presented the lesson plan and they agreed to live all the commandments. But, because they did not study and attend Church, this family discontinued progressing and their understanding of the gospel diminished. Last week I listened to my companion as he told the family that the lessons must cease. Because of his love and concern for the family, all pride was lost and he began to cry as he pleaded with them to please put forth a little effort to gain a stronger testimony . . . 'but the greatest of these is charity'. I would that my heart might someday be as his."

" . . . my companion. Indeed he is what every missionary hopes to have for a companion. Every suggestion that I have been taught by my companions and Supervising Elders and given in turn to him, he takes readily and makes full use of what he knows. I have grown in respect for his country and the people in it — at every chance he teaches me to love them. He is very kind to my short-comings. He helps with the decision making 100%, and we have learned some big lessons. I am sure that he teaches the gospel the way the Lord wants, because the investigators love both him and the Church. I am very proud to say that Elder D . . . and I are companions."

And to this I would like to add that, in all my experiences and with all my companions and previous associates, I have never found a cleaner, more humble and loving people anywhere. They truly have the spirit of the Lord with them and that is what makes a missionary.

AN EVALUATION

FROM my experiences of recent years, I have learned there are two things we must always remember. When we are feeling crushed by a multitude of little worries and overrun by troubles or cares, when we feel downtrodden and absolutely conquered by little pricks or even heavier burdens, we must remember how big we are. This is the first thing we must remember: I am a child of God with great potential and I can eventually overcome any difficulty. I must remember my past and the many achievements contained in that treasury and the future must constantly appear before my eyes, that I may not forget the grand goals I have set for myself and the really great things I expect to do. This is the first thing we must remember: I am not an insignificant individual.

But the second thing I have learned to remember from my experiences is how little I really am. When I feel too self-competent and independent, when I place myself higher on the ladder of life than in reality I have climbed, then I must remember how small I am, how minute my accomplishments really are if I have no help. I must recall the great assistance which has been given me and how totally dependent I am upon this assistance, whether divinely or mortally endowed. I must constantly be aware that my life itself, as well as my health and strength and energy, are gifts that I must receive and that I cannot by myself create, nor even sustain completely. I am not indispensable in the activities of this globe, no matter what I may sometimes feel. This, then, is the second thing I must always remember: how really small I am.

If I remember these two things—how large I am and how small I am—my understanding of myself will be complete. Then I shall not be discouraged nor over-confident; I shall be able to tackle any job with continued desire and strength and be able to kneel humbly before my constant source of that strength. I shall know my God and my self and be able to aid the world in its steady and glorious course.

LOCATION OF BRANCH OR DISTRICT

Meeting Place

CAPE

MOWBRAY BRANCH

Cumorah, Main Road .Mowbray.
Phone 69-8718.

BELLVILLE BRANCH

Masonic Hall, Talent Street,
Parow.

EAST LONDON BRANCH

Chapel, Belgravia Crescent,
East London.

PORT ELIZABETH BRANCH

40 Prospect Road, Walmer,
Port Elizabeth.

KIMBERLEY BRANCH

Better'ole Cafe, Permanent Street,
Kimberley.

NATAL

DURBAN BRANCH

144 Silverton Road, Durban.
Phone 4-9369.

PIETERMARITZBURG BRANCH

Oddfellows' Hall, 136 Longmarket
Street, Pietermaritzburg.

ORANGE FREE STATE

BLOEMFONTEIN BRANCH

Chapel, end of Voortrekker Road.
Phone 8-0702.

WELKOM BRANCH

Cor. Othello Road & Peter
Crescent, St. Helena.

TRANSVAAL

CARLETONVILLE BRANCH

26 Begonia Street, Carletonville.

EAST RAND BRANCH

115 Woburn Avenue, Opp. Town
Hall, Benoni. Phone 54-8651.

KLERKSDORP BRANCH

S.A.R. Recreation Hall, Delvers
Street, (adjoining railway station),
Klerksdorp.

KRUGERSDORP BRANCH

Paul Kruger Drive, Monument
Township, Krugersdorp.
Phone 660-4611.

PRETORIA BRANCH

Chapel, Devenish Street,
Sunnyside, Pretoria. Phone 4-6932.

PRIMROSE BRANCH

Masonic Hall, Meyer Street,
Germiston.

RAMAH BRANCH

1 Hunter Street, Highlands,
Johannesburg. Phone 24-2525 or
24-3669.

SPRINGS BRANCH

23 Eleventh Street, Springs.
Phone 56-7191.

VEREENIGING BRANCH

Masonic Hall, 17 Joubert Street,
Vereeniging.

RHODESIA

BULAWAYO BRANCH

Chapel, Matopos Road,
Bulawayo.

COPPERBELT BRANCH

Buildersward Building,
Coronation Square, Kitwe,
Northern Rhodesia.

SALISBURY BRANCH

28A Enterprise Road, Highlands,
Salisbury, Southern Rhodesia.

GWelo BRANCH

6 Gordon Crescent, Athlone,
Gwelo, Southern Rhodesia.